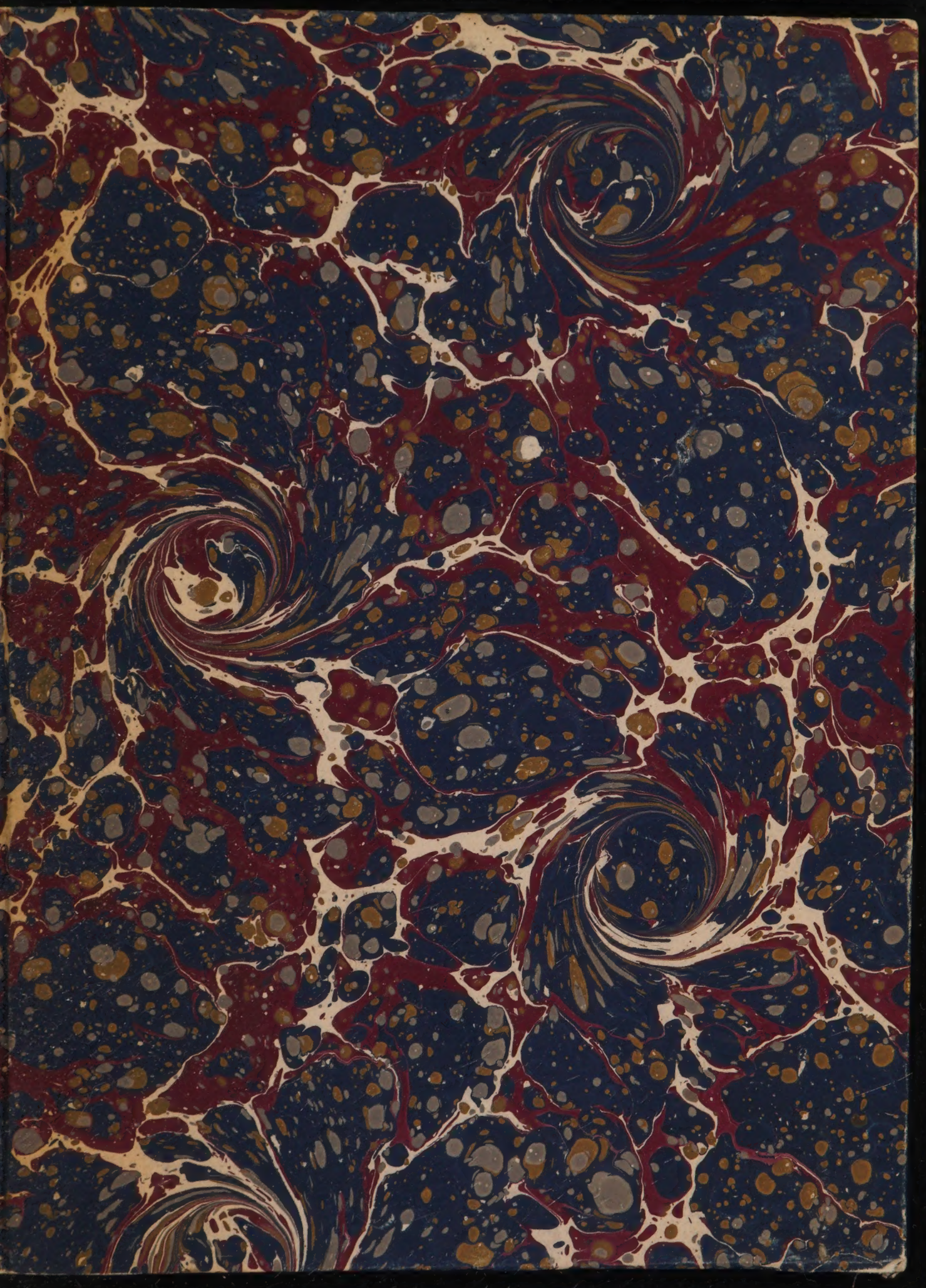

HARTLIB — HUSBANDRY — 1651

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AN ESSAY FOR ADVANCEMENT OF Husbandry-Learning: OR PROPOSITIONS For the Erecting COLLEDGE OF HUSBANDRY: AND In order thereunto, for the taking in of Pupills or Apprentices. AND ALSO *Friends or Fellowes of the same Colledge or Society.*

LONDON, Printed by *Henry Hills*. 1651.

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To the Reader:

Courteous Reader,

I *Find by Experience, that it is nothing but the* Narrownes *of our* Spirits *that makes us miserable; for if our Hearts were enlarged beyond our selves, and opened to lay hold of the* Advantages *which God doth offer, whereby we may become joyntly serviceable unto one another in* Publicke Concernments; *we could not be without* Lucriferous Employments *for our selves;* nor Unfruitfull *to our neighbours, as now for the most part we are, only because we mind not the* Objects *of that* Industriousnes, *which without a mutuall Concurrence cannot be advanced. For mine owne part, although I can contribute but little; yet being carried forth to watch for the*

Opportunities *of provoking others, who can do more, to improve their Talents, I have found experimentally that my* Endeavours *have not been without* effect *as to this* undertaking: *for* God *hath brought beyond what I could imagine unto my hand from time to time,* Objects *of* Service *answerable to the* enlargement *of my* Spirit: *So that I must conclude, that it is nothing but the* Narrowneſſe *of all mens* Spirits *that makes their Miſeries to ly heavy upon them: for there are* infinite Meanes of Reliefe *and* Comfort, *for all ſorts of* Calamities *to be found in* Nature, *and well ordered* Societies, *if men were not enviouſly, or covetouſly, or peeviſhly, or ambitiouſly, or drouſily* ſtraitned *within themſelves, in the* uſe *of that which* God *hath given them to ſerve the* Glory *of his* Goodneſs *withall; towards the reliefe of themſelves & others. And to waken ſuch as are* Upright in heart, *but yet*

Lazie

To the Reader.

Lazie *and* Drowsie *under their* Distractions; *I have thought good to offer these* Hints *to the* Publique, *which have a long time lain by me; that in this* Hopefull Appearance *of your* Settlement, *those that droope might see a possibility* (*if they will not be wanting to themselves*) *to make themselves and others in this* Nation, *and juncture of time, more* happie & Plentifull *in outward* Possessions *then their* Forefathers *have* been; *by a* Colledge *or* Corporation *of* Husbandry. *For if in all other* Trades & Sciences, Colledges *and* Corporations *have been & are exceedingly* Advantagious (*if rightly ordered*) *for the* Improvement *of the* Talents *of those that betake themselves thereunto; Why may we not conclude that in the* Science *and* Trade *of* Husbandry, *which is the* Mother *of all other* Trades *and* Scientificall Industries, *a* Collegiall *way of Teaching the* Art *there-*

of

of will be of infinite Usefulnesse? *I shall leave the thing to thy rationall* Consideration, *that if the least part of* Industrie *is highly improved by* Collegiall Institution *and* Education, *how much more may the* Chief part *and as it were the very* Root *of all* VVealth, *be advanced to perfection by this* means? *This* Essay *therefore is but an* Overture, *and a* Hint *of this matter, that it may be further in due time ripened, and with more mature considerations brought to perfection, for the good of the* Common-wealth, *and the relief of the poor therein, which is the very earnest desire of*

Thine and the Publiques
Faithfull Servant,
SAMUEL HARTLIB.

PROPOSITIONS

for Advancement of

Husbandry-Learning.

IN humane affaires, and which relate not immediately unto God; nothing doth more tend to the good & wel-being of a *Nation* (God giving his blessing thereunto in an humble and right use of it) then plenty of *Food* and *Raiment*, and of all other *Merchantable Commodities* to send abroad; which will not faile to returne the prosperity and happinesse of other *Nations* again in exchange. And surely a *Nation* thus blessed can want no *Earthly Comfort*; but will doubtlesse be hated of some, feared of others, and sought to of all. But neither the one, nor the other of these are any other, then the fruits of or in the Earth: And those are not to be obtained but by the helpe of *Ingennity* and *Industry*. The first wisely teaching, what is to be done; the second acting according to those good and right instructions diligently and carefully. By these two (instrumentally) we enjoy all outward things; and without them nothing. These

are

are the first movers to all *Trades* or *Professions* under heaven; and particularly, to that most *Auncient*, most *Noble*, and most *necessary Trade* of all others (*viz.*) good *Husbandry*, consisting of abundance of Parts, of which these are some.

1. *Tillage*, or setting or sowing of several sorts of Corne and Graine, for the relieſe and sustenance of man and beast.
2. The breeding of Cattel, (in which the breeding of *Sheepe* may seem particular.)
3. The *feeding* of Cattel.
4. The Use of the Dairie.
5. The planting of *Orchards*.
7. The planting of *Gardens*.
8. The breeding and feeding of *Swine*.
9. The breeding and feeding of the several sorts of *tame Poultry*.
9. The planting of *Hops*.
10. The sowing of *Hempe*, *Flax*, or *Rape*.
11. The breeding, preserving and taking of *wilde Beasts*, as *Conies* &c.
12. The breeding, preserving or taking of *wilde fowle*, particularly of *Duckes* in and by *a Decoy*.
13. The making and managing of *Rivers*, *Moats*, *Ponds*, &c. for the preserving and taking *Fish* of all sorts for the use and sustenance of man.
14. The planting of *Woad*, and all outlandish rare or extraordinary *Roots*, fruits or *plants*.
15. The dreining, fencing, mowing, and making of Grasse in Meadowes into Hey.
16. The making of *Malt*.
17. And (that now so exceeding necessary endeavour) the planting all sorts of *Wood* for Timber or fire.

Besides

Beſides very many others which I forbeare to name, as either not ſo eaſily practicable in this *Nation*, or included in or ſubordinate to the former, as *Shearing* of *Sheepe*, *Thraſhing* of Corne &c. or not vulgarly taken for the parts of *Husbandry* (though indeed they are ſo) as the digging of *Coal-pits*, & production of all *Minerals*, *Quarries* of *Stone*, or uſeful *Earths* &c.

As theſe are encouraged and enabled: ſo is a *Nation* more or leſſe proſperous, or outwardly happy; both theſe in their diſtinct natures or uſes are moſt excellent; and are alſo (at leaſt ought to be) inſeparable companions: of which if either precede it is *Ingenuity*; for that *Induſtry* as it is diſtinct from *Ingenuity*, can do nothing till the other have contrived what and how.

Men take him for a foole or a mad-man, that having ſtore of wealth in his trunck, do hy et complain of want. What though the key be ruſty for want of uſe? 'tis eaſier to get that ſcoured, then to obtaine ſuch another treaſure. And ſurely I may upon moſt ſure grounds ſay, that our *Native Countrey*, hath in its bowels an (even almoſt) infinite, and inexhauſtible treaſure; much of which hath long laine hid, and is but new begun to be diſcovered. It may ſeem a *large boaſt* or meer *Hyperbole* to ſay, we enjoy not, know not, uſe not, the one tenth part of that plenty or wealth & happineſſe, that our Earth can, and (*Ingenuity* and *Induſtry* well encouraged) will (by Gods bleſſing) yield.

Now whereas there hath been earneſtly deſired (in the mean time, till the *publique Magiſtrate* ſhall be at leaſure, to give a more ſtrong and ample en-

 couragement

couragement & assistance to a *Designe* so exceedingly for the *honour* & *Advancement* of the *whole Nation*) the erection of a *private Colledge* or *Society* of good *Husbandry*; wherein some may teach, some learne, and all practise the whole and every part of this so *honourable* an *Art*, so *deep* a *Mystery*, and that not onely in the more customary and *Common way*; but according to the most *Excellent* Rules, that *Ingenuity* and *Experience* gained by *rational trials* & real *Experiments* have or can attaine to; that so the honour, wealth, and happines of this *State* may be multiplied, even before it self is aware, and the duller members thereof wonne by emulation or example to such practises for their *own private* & *Publique Good*, as no perswasion nor force could ever have effectually led them to. And in respect that there are already diverse *Propositions* made, & some *Engagements* also in order thereto; so as the Worke hath begun to move, and is dayly advanced, and endeavoured to be advanced by some such faithfull branches; as first and chiefly seek the *Prosperity* of the whole Stock, but have not sufficient power in their owne hands to go through with, and bring to perfection this great and good *Worke:*

It is therefore PROPOUNDED

First, to those, whose great Wealth *is joined with as great* Vertue *and* Love *to their* Countrey;

And

And Will *as well as* Power *to advance the* Publique Good, *without seeking their* own Private Benefit.

THat whereas it is manifeſt, that ſuch a *Colledge* or *Society* cannot be erected without the building or buying (at leaſt a long leaſe at an eaſie rent, if not the inheritance) of ſome large and convenient *Houſe*, with ſome good quantity of *Land* adjoyning and belonging to it (though that is not all the *Land* which muſt be had for this purpoſe); and it is as manifeſt that ſuch a *purchaſe* cannot be made without good *Sums* of *Money*.

It is therefore deſired, that all ſuch *Well-wiſhers* to their *Countrey's* wealth and proſperity; be pleaſed to contribute ſuch *ſums* to this good and laudable *Worke*, as in their own *Wiſdomes* and *bounties* appear *neceſſary*, and deliver the ſame into the hands of Mr. [redacted], whoſe abundant *Zeale* for the *Publique Good*, renders him moſt worthy to be entruſted therewith, till there ſhall be a competent *Stock* obtained for the ſetting forward of this great and good *Worke* before mentioned: And to ſubſcribe their *Names* and *Sums*; that ſo the whole *Society* (when erected) and the whole *Nation* (when in due time they ſhall have taſted the ſweet effects from hence proceeding) may know to whome to render all due *thanks* through all *Ages*, as to the bountiful *Promoters* of; by contributing to a *Deſigne* ſo much

conducing to the *good* of the *present* and *Prosperity* of all Ages to *come*: a *Plentifull Reward* to every *Noble Spirit*.

It is therefore also PROPOUNDED

Secondly, to those whose good Wills *possibly are great, but their* Powers *lesser then the former; and are therefore necessarily withheld from such free and voluntary contributing.*

THat whereas the knowledge and good influence of the actings of this *Society* and its members, cannot without a good, large, and considerable Stock encrease in its number and power, nor cast it selfe into all the formes of *Practise* in the several parts of this *Art* before mentioned, or that may be mentioned: and for want of which, the maine *End* of the erection of this *Colledge* or *Society* would not be obtained, *viz.* the infusing into the more sturdy *Husbandmen* of the *Nation* in generall (now too much wedded to their more customary and lesser profitable workings) the more perfect *Principles* of their own *Art*, and such additional *Uses* and *Instruments*, as shall make their *Practises* more *rational*, *easie*, & *really effectual* & *beneficial*, as to *themselves*: so to the *advancement* and *encrease* of *publique plenty and wellfare*.

It is therefore *Offered*, that whosoever shall disburse

burse and engage any *sum*, for the encrease of that *Stock*, and consequently the imployment of the *Society*: shall by an unerring, unaltering *rule*, receive yearly; while his money remaines in the hands of the said *Colledge*, for every 100. pound, 20. pound, and so for a greater or lesser sum proportionably. And if any particular Person shall desire to have his sum disbursed, to be imployed in any one particular single part of this copious *Art* here before mentioned; he shall have his desire fulfil'd: provided that his *Stock* be sufficient to drive on that way; and that he be contented to forbeare his revenue till nature hath produced the returne.

And whosoever shall thus engage, shall at any time (upon six moneths warning given) call in and again receive his sum formerly disbursed.

And all those that shall thus engage, are desired to enter their *Names* and *Sums*, by subscribing and delivering the money into the hands of Mr. [redacted]. And for *Security they shall have*; As to *Law*, the *Propounders bond*; As to *Love*, the *word* of him that desires to prove himselfe a *just* and *honest man*, to *God* and *man*, (to his utmost power) and to all *Engagers* a *faithful Steward*.

PROPOSITIONS, *for the erecting a* Colledge *of* Husbandry: *and in order thereto for the taking in of* Pupills *or* Apprentices: *and also* Friends *or* Fellowes *of the same* Colledge *or* Society.

I PROPOUND, That there may be a *Colledge* or *school* of all the sorts and parts of *Good-Husbandry* erected; that so the knowledge and practise may become

come more universal, and men may have more sweet invitations and stronger allurements, to seek the knowledge of this deep and excellent *Mystery*; and practise it to the advancement of a more *general* and *Publique good*: not as now in a *sordid clownish way*, for meer *selfe-profit*; nor as now according to *unsound* and rather *Customary* then *rational rules* and *grounds*; nor as now in a *dishonourable drudging way*; which indeed is the *grand cause* that hinders or takes off the most *ingenious spirits* (which yet are most fit to be engaged.) For it is plain, that the chief reason, why this so excellent an *Art*, hath hitherto arrived at no greater perfection, is; that no *Publique* course of incouragement and high prizing the same hath been thought of; and so the best wits shut out, that should have searched it out, and discovered this *Art* more perfectly; which once generally known, together with the vast advantages thereby arising, as to the *whole Nation*: so to every particular practitioner; we need not feare to want Disciples. It is most evident, that those few *Ingenious persons*, that have looked into the wayes of *improvement*, (having something also to worke upon) of late years have advanced their particular *Interests* to a double or treble proportion. I am very confident, that those very improvements may again be doubled by yet better wayes.

That therefore *Ingenuity* may be ransomed from her too tedious captivity; And *Industry awaked* from a kind of lethargie; occasioned through wonted discontent: *I* PROPOUND more particularly, (to lay a little foundation for such a *Colledge* or *Society*, which I doubt not, time, emulation, and my own profit, will agree to finish) That If

If any *Person* of *quality* have a *Son* or *Kinsman* 15. years old or upwards, with whom he will give (besides well-suiting him with all necessary wearing apparel, and more, to the value of twenty marks; in such other necessaries, as the *Undertaker* shall appoint) £100. l. in ready money at his *first Entrance*, and bind him *Apprentice* for seven years; he shall be in that time faithfully instructed in both the *Theorick* and *Practick* parts of this (of all others) most Auncient, Noble, and honestly gainfull *Art*, *Trade*, or *Mystery*. And at the end of that *time*, he shall receive at one entire payment, to set up withal, 200. pound. And shall for foure years next ensuing the end of the said 7. years, receive at the end of every year 50 l. pound more; the better to support him till he have taken sufficient root.

Note, that none are to be actually entertained till there be at least 10. entered: at which entrance, they are to pay onely 10. pound apiece, and for farther *performances* reciprocal subscriptions. And when there are 10. entered, they are all to be ready upon a moneths warning to appear, to pay down the other 90. pound apiece.

Note, that not above 36. will be entertained at first, neither afterwards; but as by death, expiration of time &c. there shall happen to be some wanting of that number.

Into this *Colledge* also any man may *enter* himselfe as a *free-man*, or *Friend* to, and *Member* of the *Society*; upon the following conditions.

1. He must pay down at his *Entrance* 50. pound, as given to the *Society* for the encouragement of *Ingenuity* in the practise of *Experiments*, for the obtaining

ing of yet more and more perfection in this (almost) infinite *Science*.

2. He must bring with him some *skill*, at least *Ingenuity*; and testifie himselfe to be a *Well-willer* to the *profession* and *professors of Good-Husbandry*; and particularly to the *Master* and *Fellowes* of this *Society*.

3. He must produce at least 250. pound as a *Stock* to set up for himselfe, to be driven by himselfe, according to the best direction and assistance to be given by the *Master* and *Fellowes* of the *Colledge*.

4. He shall (not swear, but) subscribe himself under hand & seale, a faithful *Seeker* of the *Advancement* of the *Mystery* and *Society*; and to be aiding and assisting, to the *Master* and the *Fellowes* to his power, at all times, and in all cases, (his own interest alwayes preserved) and to consent and submit to all such *Orders*, as shall be from time to time made, by the agreement of the *Master* and the *Major* part of the *Fellowes* of the said *Colledge*, for and concerning the same *Society*, and to stand to their *Award* in any case of difference: And not directly or indirectly to discover all or any part of the same *Art* or *Mystery* to any person whatsoever, upon any pretence whatsoever, without their consent first had and obtained.

5. He must be alwayes in *Commons* at the *Hall* of the said *Society*: at the rate of 8. s. *per* week, or such other rates more or lesse, as the then present state of things shall require. And he is alwayes to pay off all arreares at the end of each moneth at the farthest, without any deductions for absence how long or short soever. But if he keep a *Servant* (who must also

be

be in *Commons* when present) he shall be allowed to deduct for his absence. As also he is not to be accomptable to the *Stable* for his *Horse* when absent.

6. He shall at his first *Entrance*, pay for *Himselfe* 10. pound, for his *Servant* 5. pound, for his *Horse* 40. s. for their habitation: besides providing of all necessary furniture; but be ever after free till death or departure.

7. Lastly, he must be a *single* man; and if he shall at any time marry, he is from thenceforth to be accompted dead to the *Society*, to all intents and purposes whatsoever; save onely in point of debt or discovery.

HONOURED SIR,

THe more I finde and consider of the generall *Backwardnesse* of men, to accept or joyne with me in the *wayes* by me *Propounded* for mutual *Prosperity*; the more I am taught to *view* and *review* the things *Propounded*, and that impartially. In *order* to this, I finde upon enquiry, that the maine *Objections* against what I offer are three, *viz.*

First, the *supposed Impossibility* of performing (on my part) the thing promised.

Secondly, the *Newnesse* of the *Invention* or *Contrivance*, which renders it within the list of things suspected.

Thirdly, the *Non-appearance* of any such good *Security* as is held sufficient to *encourage* men to joyne with me freely, fully and speedily (that is, seasonably.) To these I answer thus.

First, upon most assured, and generally experimented grounds I affirme; that one Acre of good

ground to be sowed with *Wheate* in the more *usuall way* of *Husbandry*, will (one place in this Nation with another) require the *charges* or *expence* following, *viz.* for rent 13. s. 4. d. dung 24. loads at 1. s. 3. d. *per* load, 1. pound 10. s. seed 9. pecks usually worth 13. s. 6. d. (now more) twice ploughing, sowing, harrowing &c. usually 10. s. (now more) for weeding 3. s. for reaping &c. 6. s. 8. d. for fencing one (Acre amongst many) 3. s. 4. d. which in all amounts to 3. pound 19. s. 10. d. out of which deduct 20. s. which will remaine to be accompted with the following crops, in respect of the vertue of the dung remaining still in the land. Thus the *Charge* of sowing one Acre of *Wheate*, amounts to 2. pound 19. s. 10. d. and for the returne of this, it is not unusuall to have 2. 2. or 5. quarters upon an Acre. But take it at the lesser, and more generally certain rate, of two quarters on an Acre, and value that at the more constant price, of 5. s. a bushel, or 40. s. a quarter; yet the returne amounts to 4 pound, which is above one 4th part more then the charge. I could illustrate this with many other examples as full: but let this suffice.

To the second I say, that the *Newnesse* of my better *way* of planting or disposing of Corne into the ground, so as (God blessing my endeavours) to obtaine a yet greater increase; is so farre (well weighed) from being a reason to hinder: that it is to me, and may be to others (when once rightly understood) a *spurre* to hasten towards such an *Engagement* or conjuction: When it is considered that the *Invention* is yet our own, entirely; and consequently the most just and ready way to wealth and all that outward honour & happinesse (that accompanies

nies riches well gotten) is open to us, and to us principally; we having the opportunity (while we prepare for, and open the door to so great a *Publique Good*) to Christen our own childe first (as they say) which also is most lawful, and appointed, that *the Ox that treadeth out the fodder, shall not be muzled.* Which of all those (almost infinite) wayes or means, by which man hath been made Instrumental to the increase of his own well-being, was not in one age or other, as *new* as this *Invention* of *mine* doth seem to be in this?

Certainly it is not the *Newnesse*, but the *Vanity* or *Invalidity* of any *Invention*, that layes it open to the *dislike* of the more *wise* and *Noble* persons: Or if the *Newnesse* of an *Invention* can any way render it fit to be *suspected*, it is onely in such as being altogether *New*, seem also to disagree with *Natural reason*, and treade quite beside the path of Experience: Of this kinde it would be, if a man should pretend to make bread of stones; but to say, that I can make more or better bread of the same *Wheate*, will appear impossible to none but inconsiderate persons. And the thing which I hold forth is nothing else, but to screw the most profound *Mystery* of good *Husbandry* a note or two higher; but to do the same thing by a better way, and to more advantage.

To the the third and last, before I answer I will so farre digresse, as to enquire, what is or can be here meant by *Security*? If it be required in the most high and strict sence, 'tis vaine and impossible to be had in humane affaires, and is not to be had or hoped for in this world, where *the Moth and rust do corrupt, and where thieves break through and steal*: this is only to

be had in Heaven; and can be no way procured on Earth; but by laying up the Treasures of GOOD WORKES: Therefore he that will put forth his money upon good *Security* indeed, must vent it in the wayes of *Charity* and *Piety*, as relating to Gods glory and his soules *Eternal happinesse*; at least in a way of bounty and nobleness for the *Publique good* of his Neighbour and *Native Countrey*, as relating to his good fame after death. But if by *security* be meant something more moderate and ingenuous, onely a *providential care* to defend a mans selfe from being abused; so farre as such prosecutions are just, and agreeable to good reason, and the Nature of the thing in question, I allow; and approve of it altogether: but not when it rather proceeds from frowardnesse, base and groundlesse suspition, and a naturall aversnesse and enmity to all good. Thus when a man lends to another *politically* as a meer man, he requires *bills*, *bonds*, *morgages*, or the like. But if he gives, he doth not so, neither if he lend to the Poor, or to persons so just that he esteems their word sufficient. I suppose there are very many in *London*, that do frequently take up great sums without giving any formal *security*; nay that would take it for a great afront to have such a thing required of them; and yet surely it is no absolute *miracle* to see such a one break; why then are men so easie in that, and so difficult in this? or is it for the mutual *Advance* of *Trade*? why, that very argument serves here too; unlesse they be resolved to advance no trade, but their own. And even that also comes in here; for what trade can more advance the Engagers *Private*, then that which is faithfully driven on for the *Prosperity* of him

and

and his Posterity? Or what can more *magnify* a *great* and *populous City*, then to stand in the midst of a *fertile soile*, that affords her plenty and abundance of all good things, which is already the happinesse of *London*? and this happinesse shall by this meanes, *by Gods blessing* given unto and upon this *means*, be continually encreased.

Again, [redacted], when men lend money for *little* or *no Advantage* to themselves, but onely to do their friend a courtesie; it is but *reasonable*, that they should by all good meanes *secure* the repayment of their principall. But when men put forth their moneys in hope of *great Advantage*, they must, and do usually forbear to stand upon such precise *Security*; rightly considering, that *Gods providence* is (as the best *Inheritance*; so also) the best *Security* that can be named, and will not faile to returne with a blessing, any thing that shall be thereto intrusted faithfully. Thus, what other *Security* (more then *rational Probabilities*) hath the *Souldier*; that ventures his life, limbs, liberty and all, and this without any other *Security* then a good *conscience*, (or a *good confidence* at least) in life or death; resting in that successe the *Lord of hoasts* shal please to appoint. Thus the *Merchant* puts (if not alwayes himselfe; yet) his Estate into a weak wooden vessel; and commits it to the mercy of the winds and waves, having set up his rest in the goodnesse of that God that parted the Red-Sea by his power. Thus, the *Mineralist* layes out much money in sincking his pits and quarries, onely in hope to finde that richer veine he conceives to be there. Thus the *Patient* commits his life health and ease (under God) into the *Physitians* hands, as relying on his care and skill.

I say, that all these, and many more, even all men in almost all humane actions, runne some kind of *hazard*; and more or lesse do and must *depend* upon Gods *mercy* and mans *integrity*, without any other outward formal *Security*. Thus also do I propound (and that upon *Probabilities* as *certain* and *rational* (if not more as any of these) that we may agree, engage, and sowe in hope; that that God that never suffers hope (rightly placed) to be frustrate; may make us *return and bear our sheafes with us*, may make our *valleys stand so thick with Corne, that they shall laugh and sing*. Which that it may be thus, shall alwayes be the faithfull desire and earnest prayer of, Sir,

Your most obliged,
faithfull and humbly
thankfull friend
and Servant

SIr, by what is above said, and by many other very evident reasons, it is or may be proved, that in such a case as this, it is not much *rational* to demand any other *Security* then the *Propounders* own obligation

tion for performance of *Covenants*. Yet that all men may know, that my *Intentions* are *fair* and *juſt*, and my *Aimes* not ſimply at my own *private profit*; but that I alſo much more deſire the *Proſperity* of my *Nation*, and of all perſons that ſhall joyne with me. I OFFER & am content, that if the *Subſcribers* and conſequently *Engagers* ſhall think fit to meet, and amongſt themſelves chuſe three ſuch as I ſhall alſo like of, I will endeavour to give them (in the behalf, and as the *Truſtees* of and for all the reſt) ſome more plain and ſatisfactory *Security*, which is impoſſible to be done to every particular perſon, that ſhall perhaps underwrite and engage onely 25. pound. or ſome ſuch *ſum*.

FINIS.